that the scholars were condemning the laws of Ch'in and were praising the institutions of the past. The Confucianists, with their emphasis upon the moral influence of an upright ruler rather than upon strict law, and the followers of Mo Ti, with their belief in applying universally the principle of love, were especially opposed to the type of government which Shih Huang Ti was establishing. When, as they were accused of doing, they voiced their views publicly, they probably found ready listeners among those who were groaning under the heavy hand of the Emperor, with his suppression of the old feudal society, his stringent regulations, and his heavy exactions in taxes and labor. It must be added, moreover, that some Legalists tended to look askance at any wide use of literature (other than their own). There are suggestions that Wei Yang had considered a holocaust of books when he was in charge of Ch'in and that Shih Huang Ti found the idea in the writings of the great Legalist, Han Fei Tzu. Long before any of these, moreover, Mencius reports that princes had the custom of burning books which were obnoxious to them.

Shih Huang Ti, at the suggestion of Li Ssii and with Legalist severity, decreed that all the literature to which the non-Legalist scholars looked for authority be taken by the local officials and burned, including the official chronicles of the different feudal states, the Classic of Poetry *(Shih Ching),* the Classic of History *(Shu Ching),* and the discourses of the teachers of the philosophical schools. The task was not so difficult as might be supposed, for most of the books seem to have been on slips of bamboo, which were bulky and not especially easy of concealment, and the copies were probably not numerous. The only books excepted

from the proscription were those on divination, on medicine, on agriculture and arboriculture, and the official chronicles of the state of Ch'in. These, it will be seen, either fitted in with the Legalist theories, which stressed agriculture, with the predilections of the Emperor, who was very credulous of superstitions, or with the desire to glorify Ch'in and its power. Copies of the prohibited books were to be preserved in the imperial library, but they could not be consulted without the consent of the proper officials. The death penalty was prescribed for those who discussed the *Shih Ching* and the *Shu Ching*—a favorite method of teaching of the members of the various schools, and especially of